

Summary of the Friday Sermon Delivered by Hazrat Mirza Tahir Ahmad - Khalifatul Masih IV on 3rd May 2002

Continuing with the subject of Exaltation in the Divine attribute *al-Mutakabbir* in today's sermon and man's arrogance in relation to it. The lexical meanings of the root-words *kibr* and *kibriya* denote an expression of exaltation and greatness and as all mankind is equal the word could only ever be truly applicable to Allah.¹

Several Quranic verses illustrate the negative and admonitory aspect of arrogance and egotism and the *Ahadith* further elucidate the subject.

The Holy Prophet (peace and blessings be on him) told us that prayer was the original form of worship.²

If one has arrogance equivalent to a tiny seed in their heart they cannot enter paradise and if one's faith is equivalent to that of a seed they will not enter fire:

It was narrated that Abdullah said: The Messenger of Allah said: 'No one will enter Paradise who has even a mustard-seed's weight of arrogance in his heart, and no one will enter Hell who has even a mustard-seed's weight of faith in his heart.'³

Narrated Haritha bin Wahb al-Khuzayy: I heard the Prophet ﷺ saying 'May I tell you of the people of Paradise? Every weak and poor obscure person whom the people look down upon but his oath is fulfilled by Allah when he takes an oath to do something. May I inform you of the people of the Hell-Fire? They are all those violent, arrogant and stubborn people.'⁴

The Holy Prophet (peace and blessings be on him) defined arrogance as not recognising what is the truth and to look down on people with contempt.⁵

Khalifatul Masih I said that Satan was the original disobedient among creation and that his rebellion was based on arrogance.⁶

Some people are boastful and conceited in their claims and assertions but one should always be mindful that without Allah's decree nothing could be achieved.⁷

I tell you truly that on the Day of Judgement, next after association of anything with God, no vice shall rank as high as arrogance. This is a vice that humiliates a person in both worlds. Divine mercy rescues every believer in Divine Unity, except an arrogant one. Satan also claimed that he believed in the Unity of God but, as he was afflicted with arrogance and looked contemptuously upon Adam whom God loved and found fault with him. He was

¹ Ibn Manẓūr. *Lisan al-Arab*.

² Abu Isa Muhammad ibn Isa al-Tirmidhi. *Jami al-Tirmidhi*.

³ Abu Abdullah Muhammad ibn Majah. *Sunan ibn Majah*.

⁴ Muhammad ibn Ismail al-Bukhari. *Sahih Bukhari*.

⁵ Ahmad ibn Hanbal. *Musnad Ahmad ibn Hanbal*.

⁶ Hazrat al-Hajj Hakeem Maulana Nooruddin – Khalifatul Masih I. Eid al-Adhza Sermon, 16th February 1905. *Khutbat e Noor*. 183.

⁷ Nooruddin. *Haqaiq al-Furqan: ii*. 36.

ruined and became accursed. Thus the first sin whereby one was ruined forever was arrogance.⁸

There is much impurity in the self that incites to evil and that the impurity of arrogance was the worst:

... He who relies totally on them is akin to an idolater. From the earliest times He has been warning you that salvation cannot be attained except through a pure heart. You must, therefore, become pure-hearted and discard personal jealousies and hatred. A great number of weaknesses lie dormant in man, but the basest weakness is arrogance. No one would have been a non-believer if there had been no arrogance. Therefore, make yourself humble of heart and serve your fellow-beings with love. As you exhort or invite them to paradise you must not ever contemplate causing any harm to them in this transient world. Observe all the Commandments of God with His fear in your hearts because you are going to be called to account. When you stand in Prayer, concentrate on seeking His succour so that He may draw you towards Himself, and purify your hearts.⁹

There are many moral sins, like anger, passion, hypocrisy and arrogance and they lead to hell.

Arrogance is of different kinds, of sight, speech and hands and feet and a believer should aim to avoid them all, man possesses much wickedness with relation to base morals and arrogance is the hardest of wickedness to be rid of:

Arrogance is of many types. It sometimes emerges through the eye when a person looks contemptuously upon another deeming himself his superior. Sometimes it emerges through the tongue, or through the head, or through hands and feet. In short, there are many sources of arrogance and a believer should avoid all of them. He should take care that no one of his limbs should smell of arrogance or manifest it in any way.

The Sufis have said that there are many types of low qualities inside a person, like evil spirits, and they continue to be expelled till the last of them is left which is arrogance. It can be expelled only by Divine grace, which is won through sincere striving and supplications.

Many persons deem themselves humble but suffer from some type of arrogance. Therefore, one must seek to avoid even the subtlest types of arrogance, which are generated sometimes by wealth, when a wealthy one deems others misers who cannot be his equals; sometimes arrogance is generated by family and caste, when a person deems himself of high caste and looks down upon others as of low caste. There was a lady who was a Syed. She felt thirsty. She went into another person's house and started to say that 'You are an *Ummati* [belonging to the Muslim nation] so serve me some water but wash the bowl before you do as you are an *Ummati* but I am a Syed lady and belong to the family of the Messenger.'

Sometimes arrogance is generated by learning. A person makes a mistake in speaking and an arrogant one immediately seizes upon his mistake and shouts that he cannot utter a single word right. In short, there are diverse types of arrogance and all of them deprive a person of virtue and stand in the way of his beneficence towards his fellow beings. All of them must be shunned.¹⁰

⁸ Hazrat Mirza Ghulam Ahmad. *Aina e kamalat e Islam*. (Riyaz e Hind, 1893). *Ruhani Khazain*: v. 598. *The Essence of Islam*: ii. (1979, 2004). 355.

⁹ Ahmad. *Tadhkiratush Shahadatayn [The Narrative of Two Martyrdoms]*. (Ziya al-Islam, 1903). R. K.: xx. 63.

¹⁰ Ahmad. 6th March 1904. *Malfuzat*: iii. 613, 614. *Essence*: ii. 360, 361.

Those who become Godly with each particles of their being are bestowed with greater blessings and those who do not consider that each particle of their being belongs to Allah are the arrogant and in actual fact reject Allah's profound favour.¹¹

In conclusion there are a few Urdu verses by the Promised Messiah (on whom be peace):

Arrogance does not lead one to the Beloved,
The one who adopts utter humility becoming even as lowly as dust is the one who gets to
meet the Beloved.
How foolish is he who is arrogant and misguided,
Who allows his self to stray and wander aimlessly!
Who is always on the lookout for the faults of others,
But remains oblivious to his own misdeeds.¹²

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¹¹ Ahmad. *Nasim e Dawut*. (Ziya al-Islam, 1903). R. K.: xix. 389.

¹² Ahmad. *Ḥaqīqat ul Waḥī* [*The Philosophy of Divine Revelation*]. (Magazine Press, 1907). R.K.: xxii. 551.
English: Chaudhary Muhammad Ali. (Islam International Publications Ltd, 2018). 692.